

CULTURAL RESOURCES MANAGEMENT

# CRM BULLETIN

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## CULTURAL RESOURCES MANAGEMENT IN ALASKA

**William E. Brown**

The perception of Alaska as a vast wilderness frontier is not shared by those who directly live on and derive sustenance from its lands and waters. For them, Alaska is homeland, hunting landscape, and cultural repository. The nameless valleys of the poet, all have names -- often two or three names to match the languages and dialects of the culture groups that use them.

Throughout Alaska the layers of culture lie thick on one another, like strata in a geological formation. Lithic scatters or shell mounds thousands of years old juxtapose with abandoned mining equipment, a trapper's cabin, a Russian Orthodox church, or a downed aircraft. People following ancient hunting and fishing rhythms carry spare spark plugs in their pockets and contemplate the return to dog teams as fuel prices soar out of sight.

These layers and mixtures of layers and the protection of the many ways of life that persist in the new Alaska National Monuments present cultural resource managers in Alaska with an altogether new scale and scope of responsibility.

The articles that follow give some feeling for the panoply of cultural resources and values to be found here-- from conventional sites and structures to dynamic socio-cultural processes that integrate past and present, man and nature, in these magnificent places.

In order to do the best job for Cultural Resources Management in Alaska, certain crucial programs need to be considered. I would stress: 1) experimental modes of NPS management to get gently into the Alaskan cultural scene, 2) cross-cultural hiring and cooperative management to combine national and local interests in Alaska, 3) good training for NPS employees across the board, and 4) programs at the local level to preserve the built environment, the cultural and historical landscape, and the conditions for culture-group perpetuation at their own pace.

The vital Alaskan culture does not lend itself to traditional NPS historic preservation programs. As Stell Newman, now superintendent of War in the Pacific National Historic Park, has so aptly expressed, beyond the static resources of historic sites, structures, and places exists a panoply of dynamic resources: spiritual associations with places and activities held by local residents; subsistence hunting, fishing, and gathering pursuits; traditional intervillage transportation and trading patterns; attitudes of local residents toward natural and cultural resources; and the general rural Alaskan lifestyle. If this edition of the CRM BULLETIN gives a glimpse of this variety, as well as this complexity, it will have done what it set out to do. The work lies ahead... and also the adventure.

# MANAGEMENT DECISIONS AT KLONDIKE GOLD RUSH NHP

**Robert L. Spude**

Resource management is laborious and slow. Consequently, preservation becomes a question of learning to make occasional wing shots. A manager is a gunner, sometimes waiting in his blind for something to flash by, sometimes roaming the countryside hoping to scare his quarry up. Like other gunners, he must cultivate patience; he may have to work many covers to bring down one ptarmigan. Here, following, is how one cultural resource manager dealt with the suggestions for preserving and interpreting one of ninety-two structures in the Skagway Historic District, Klondike Gold Rush National Historical Park.

Visitors glancing out the window of Superintendent Dick Hoffman's office can view Broadway. Across that particular dusty avenue stands the green and white Spirit of 98" curios shop--"Home of \$1 Alaska Gifts." The building has all the earmarks of a cultural resource: false front, wood frame, and the Structure 25E, 1900s period, Ganety and Francine Grocery Store.' When the building went up for sale, it became the park's fourth acquisition.

Now, what do you do with a 25 ft. x 20 ft. vacant building which at one time was a grocery, built probably within the park's interpretive time frame 1898- owner wants the land, not the fire trap? Superintendent Hoffman wisely asked for time to study the structure and passed the work on to the park's project staff. Restoration Specialist Pete Bathurst and Historic Architect Gary Higgins, already busy with preserving six larger park-owned structures, suggested removal to a nearby lot. followed by further documentation. Pete measured it; Gary drafted the move; and together they asked for historical documentation. Dick signed a contract for a research historian to document this and the park's other fourteen buildings. I was hired June 15, 1978.

A quick review of park and local sources--photographs, newspaper advertisements, and directories-- suggested an 1898 construction as the Boss Bakery with a circa 1905 remodeling to the Ganty and Frandson Grocery. I checked deeds and newspapers, and interviewed or wrote old-timers. Protector of the deeds and Skagway resident since 1918, Virginia Burfield helped in the search. She remembered back to the days when the Army boys used the building as a dance hall, and to the fire which destroyed the building's rear. Each deed filer was known, each secret revealed. Grocer Prosper Ganty, she recalled, was a good, solid citizen. Eighty-four-year-old Clyde Talbot agreed. With tears in his eyes he reminisced about sliding grocery boxes off the white shelves and carrying them past Mr. Ganty's desk to his gold trimmed delivery wagon and "Nellie, waiting outside.

Meanwhile Tom Busch, an architect from the Denver Service Center, arrived to crank out a mini Historic Structures Report. He drew up the proposal for the structure, then fired it to Dick: The Ganty and Frandson Grocery, nee Boss Bakery would be moved one block north as anchor to the north end of the historic district, would serve as part of an interpretive walk where visitors could pass from the first settlers' cabins through a mock tent city to two frame structures representative of the early boom town, and, finally, would please the Skagway city fathers by guiding visitors to the town park and museum. This plan strengthened the park's cooperative ties with the city. It showed positive interpretive goals, while considering local property owners.

Endings, however, tend to become beginnings. Historic photographs uncovered for the property owner adjacent to the Ganty and Frandson grocery revealed a surprise, an ignored December 1897 photograph which showed the grocery as the Brackett Trading Post. Things began to click--Brackett's father built the town's significant toll road, Alaska's first; he also built an outfitter's store in October, 1897, but failing to clear title, moved out. This building became our bakery and grocery. As Brackett's Trading Post, its significance rose.

So Dick's work as cultural resource manager begins again, but unknowns have been replaced with options. Do you interpret the 1897 outfitter, 1898 baker, or 1906 grocer? Do you restore the significant owner's 1897 front, the slightly altered front of 1898-1904, or leave the 1902 remodeled facade untouched? Dick has a flock of ptarmigan in sight. Which one will he wing?

Robert L. Spude is the Research Historian at Klondike Gold Rush National Historical Park, Alaska.

# SUBSISTENCE COORDINATION -- NORTHWEST ALASKA

## Ray Bane

Our small tent formed a self-contained cell of warmth in the vast supercooled arctic wilderness. Outside, the temperature was -43 F., and would fall even farther before morning. The sheet-metal camp stove glowed a dull red, and the tent was dimly lit by a crude tin lamp that burned seal oil. Joe Sun, a 74 year-old Kobuk River Eskimo, sat on a caribou skinmat near the stove, tending the primitive lamp. Shadows flitted across his craggy, leather-colored face as his soft voice told the old stories and cultural history of his people--the exploits of heroes, the battles with Iyugmiut, a fierce Indian tribe that once lived in the mountains, the food-gathering expeditions into the high country of the Brooks Range for meat and skins, and the turbulent streams the hunters dared on small rafts to return home. As he talked, he named lakes, streams, mountains with the familiarity of long acquaintance. Immersed in the flow of his words and the mood of our setting, I slipped back through time to a world seen without technology through the eyes of an ancient people.

The preceding is one winter's evening excerpted from many similar evenings over five consecutive years of continuous research and field work among Alaska's rural Natives and non-Natives. The work of numerous researchers, of which I am but one, has revealed a complex interrelationship between what many have called a wilderness and the people who have drawn and continue to draw upon these environments for their basic needs. Recognizing its responsibility to established rural Alaskans, the Park Service has pioneered research efforts into subsistence and attempted to develop new management regulations to permit the continuation of this ancient lifestyle.

My personal role in the National Park Service subsistence effort has ranged from living communally with active, subsistence-based Native peoples to helping these same people understand and reply to proposed subsistence regulations. Along the way, I often find myself assisting in environmental studies, identifying cultural sites, acting as a liaison between the National Park Service and village councils, explaining NPS policies and regulations to miners, trappers, and big game guides, and assisting visitors to the new parklands, etc.

My off ice is my home, a small log cabin in the village of Bettles Field near the Gates of the Arctic National Monument. But my research base extends much farther. Using a small aircraft, dog team, and boats, I visit numerous remote villages and scattered homesites. Here in the wilderness, I try to answer people's needs; I talk with them; I explain NPS policy; and sometimes I find myself sitting around a camp stove... asking questions of one of the Joe Suns of Alaska, whose faces still radiate the past.

Ray Bane is Subsistence Coordinator for northwestern Alaska.

# NATIONAL PETROLEUM RESERVE REVISITED

**Dick Hsu, Craig Davis, Dana Linck, Ken Schoenberg, and Harvey Shields**

*In Volume 1, number 3 of the CRM Bulletin, we printed a report on the use of remote sensing data in Alaska's National Petroleum Reserve. Here now is an update and overview of the NPR-A archeological research conducted by archeologist Dick Hsu and his team.*

*The Editor*

When Congress passed "The Naval Petroleum Reserves Act of 1976" to encourage domestic production of oil, the Department of Interior was given management and exploration responsibilities for Reserve No. 4 (National Petroleum Reserve-Alaska) in Alaska's northwestern coastal area. Following this directive, a multi-agency task force, chaired by the Bureau of Land Management and including the National Park Service was formed. The purpose of their study was to determine the distribution, character, and significance of the resources in the Reserve area in order to formulate a program to manage and protect these same resources. The NPS was specifically responsible for sampling, describing and evaluating the cultural resources potential of the area and for identifying expected concentrations of significant cultural resources.

But a comprehensive survey of the 23 million acre Reserve, approximately the size of Indiana, soon looked too extensive to accomplish in one or two ten-week long field seasons, especially when the harshness of the terrain was calculated into the mechanics of the project. In fact, the reserve covered three particularly demanding physiographic provinces: Brooks Range, Arctic foothills, and Arctic coastal plain. Peaks in the rugged Brooks Range reach up to 9000 feet at the eastern end and less than 5000 feet at the western end. The foothills, which make up close to one half of the land mass of the Reserve, range in elevation from 600 feet to 2500 feet. Being north of the Arctic Circle and the tree line, the Reserve is underlain with continuous permafrost. Annual mean precipitation ranges from 5 inches along the coast and on the coastal plain to 20 inches in the Brooks Range. In spite of the low precipitation, the permafrost prevents water seepage; thus most level areas are inundated in summer. Plans eventually call for a complete survey of the Reserve area; until that time, the NPR-A survey of seven different environmental settings marks the initial step in our long term effort to fully comply with Executive Order 11593.

NPR survey goals over a two-year period have included information gathering on site environments, the probable function of these environments, and the cultural and temporal affiliations, disturbance factors, interrelationships, National Register eligibility, and regional significance of the sites. Due to the tremendous size of the reserve and the tight survey schedule, a strictly statistical sample was ruled out. Instead, a sampling procedure was initiated to insure that major physiographic provinces, ecosystems, and geomorphological features were included. Areas surveyed during the 1977 season included the upper Colville River region, Howard and Inyorurak Passes in the Brooks Range, and Lookout Ridge and upper Ikpikpuk River areas of the northern foothills region. The 1978 season included the survey of Teshekpuk Lake and a portion of the Meade River on the Arctic coastal plain, the Noluck Lake area of the southern foothills region, and the Utukok River. The only physiographic area not covered was the Arctic Ocean littoral zone. Since this area has been the focus of earlier archeological research, it was given a low priority. The aggregation of all archeological investigations in the NPR amounted to an intensively examined land area of approximately 2 1/2 percent.

A total of 728 sites was recorded during the two field seasons, ranging from large village sites to isolated artifacts. Lithic scatters were the most common site feature. Other features included bone and wood scatters, tint rings, house pits, cache pits, caribou fences, quarries, cairns, windbreak/ hunting blinds, rock shelters, hearths, and one petroglyph.

Sites were found on ridges, terraces, knolls, and along major creeks and river drainages. Of the areas surveyed, the southern foothills section exhibited the highest site density, and the Arctic coastal plain province the lowest. An unexpected result of the survey was the discovery that Howard Pass, a strategic route through the Brooks Range, evidenced a relatively low site density, though the narrower Inyorurak Pass to the east contained the highest site density within the mountain survey area.

Also of great interest was the discovery of three fluted points, indicating the presence of the Paleoindian tradition. One fluted point turned up near the headwaters of the Colville River in the southern foothills province, two others at Teshekpuk Lake near the Arctic coast on the eroding shoreline where their stratigraphic context was uncertain. This discovery adds more fuel to the debate over whether the points were made by people moving north from the southern regions of North America or south from the Arctic. While numerous fluted points have been found in the lower 48 states, very few have been discovered in Alaska.

Elements of the American Paleo-arctic tradition, including wedge-shaped microblade cores and Akmak-type blades and blade cores, were fairly common in the foothills province, but rare in the Brooks Range and Coastal Plain provinces. Materials of the Northern Archaic tradition, including sidenotched points, were found well north of the Brooks Range, among the hills and ridges bordering the Colville River.

Arctic Small Tool tradition artifacts, including Denbigh Flint, Choris, Norton, and Ipiutak phase elements, were found in abundance throughout the reserve as were late prehistoric and historic period Eskimo sites. The range of artifact types and their distributions filled an existing gap in the cultural-historical record. The artifacts and features located within the reserve are in the mainstream of North Alaskan prehistory, yet they reflect important differences due to regional variation. Many of the sites located during the 1977 and 1978 field seasons have the potential for contributing significantly to our knowledge of the prehistoric North American Arctic, and merit further investigation. The identification of problem domains and the development of regional research design is also viewed as an important goal of initial survey efforts within the National Petroleum

# THE ANCSA 14(h)(1) PROGRAM

## Melody Webb Grauman

The ANCSA 14(h)(1) Program responds to a mandate from section 14(h)(1) of the Alaska Native Claims Settlement Act (ANCSA) which allows the twelve regional corporations to select and receive historic sites and cemeteries from areas outside the regional and village withdrawals, including national forests and wildlife refuges. To certify the sites, the Secretary of the Interior designated the Bureau of Indian Affairs (BIA) as the lead agency and the National Park Service as professional consultant on historical values. The National Park Service contracted with the University of Alaska in January 1975 to provide the BIA with professional assistance, and the ANCSA 14(h)(1) Program was created.

Under the leadership of Zorro A. Bradley and Melody Webb Grauman, the program has evolved through two phases. During Phase I, a professional anthropologist, archeologist, or historian was assigned to ten of the corporations. These researchers served as cultural resource consultants and assisted in the compilation of a basic inventory of historic and prehistoric sites. They also researched archives and libraries, compiled bibliographies, collected ethnographic data and oral history, wrote statements of significance, synthesized past research, and advised on the planning, protection, use, and interpretation of the resource. By July 1976, more than 7,000 sites made up the 14(h)(1) inventory. From this listing, the corporations applied for more than 4,000 14(h)(1) sites. Assessment reports on each region summarize the research from Phase I.

In February 1978 the program moved into Phase II -- field investigation and certification. Organization changed from a structure with one person per region to one resembling an archeological field crew. Field director Elizabeth Andrews created a research design based on subsistence settlement pattern theory to direct the research, field procedures to detail the research techniques, and a site survey form to ensure consistent recording of the field data. Moreover, specific goals included: 1) professional evaluation of each site's eligibility by applying the 14(h)(1) criteria adapted from the National Register, 2) synthesis of all collected data into regional or cultural overviews, and 3) interpretation of the data on a statewide basis following the research design.

The field season of 1978 provided the first opportunity to field check sites tentatively identified in Phase I. Forty two sites in three areas were researched. Jim Ketz, field foreman, and Tim Sczawinski, Leslie Conton, and Elliott Gehr surveyed sites on Hinchinbrook Island in Prince William Sound. Russ Sackett and Kathryn Koutsky investigated six sites near Haines and Juneau in Southeast Alaska and twelve sites around Shaktoolik on Norton Bay on the Seward Peninsula.

Dok Point and Smokehouse Village are seasonal villages long used for rendering eulachon into fish oil, a subsistence activity that continues today. Lutak Inlet Pictograph Site and the Chilkat River Indian Doctor's Burial are unique shaman burials. The sixth site, Auke Bay Village, represents the major winter village of the Auke Tlingit prior to the founding of Juneau. Study of these sites has contributed greatly to knowledge of the history and culture of the Tlingit.

Twenty two sites in Prince William Sound are located within Port Etches, Hinchinbrook Island. Six are precontact sites. Among them are locations that Frederica de Laguna reported in 1956 -- Little Nuchek and Chemavisky Cabin Site or Nunalleq with their associated middens, artifacts, and oral history. The most significant historic site is Nuchek, a Russian and later American fur trading post. Founded in 1793, Nuchek's development paralleled the rise and decline of sea otter trade, which by 1898 had virtually collapsed. As the principle Native community, Nuchek was the home base for subsistence activities in Port Etches until abandoned during the 1920s. These activities are reflected in nine smokehouse locations and two Russian gardening areas. Other sites include a small brick works, a unique petroglyph, and a legendary site associated with native copper. Outside

Port Etches, researchers surveyed Alganik Village and Rosenberg Trading Post in the Copper River Delta.

Sites in the Shaktoolik area consisted of eight sites resulting from reindeer herding in eastern Norton Sound. These are primarily shelter cabins and corrals, spanning the period from the introduction of reindeer around 1910, to the eventual abandonment of the industry in the late 1940s. Cabins remain that document peak development of herding, subsequent competition with the non-Native Lomen herd, and establishment of joint-stock companies. Reindeer herding created new changes in the land use and lifestyle of the Eskimos of Norton Sound, and these sites symbolize that impact upon the traditional culture. Three sites depict natural landmarks used for orientation when traveling, whether herding reindeer, hunting caribou, or arriving at Shaktoolik by sea.

In conclusion, sites from these three areas are important activity locations for Native people in the nineteenth and early twentieth centuries. Today, many of these sites are used for the same cultural activities as in the past, and represent an adapted continuation of traditional patterns and practices. Furthermore, the feelings and associations of local people contribute greatly to the significance of the sites. Knowledge obtained during this research has expanded the horizons of Alaskan anthropology and Native history, giving all Americans greater insights into all aspects of the Alaskan cultural experience.

*James Ketz, research archeologist of the Alaska Cooperative Park Studies Unit, drives the corner stake in the Alaska Native Claims Settlement Act project at the historic village site of Nuchek on Hinchinbrook Island Also shown is Melody Grauman, the project coordinator. Photo by Fred Dean.*

# ACTIVITIES AND OPPORTUNITIES FOR CULTURAL ANTHROPOLOGISTS

**William Schneider**

For the past four years, I have spent some memorable days bobbing in skin boats on the waves of the Chukchi Sea, swatting mosquitoes at fishing sites along the Arctic rivers, and mulling over hunting maps in dimly lit houses in winter. I like to think of my work helping to broaden the field of cultural resources to include the values and perspectives of local resource people -- the people who live in the area and whose heritage is reflected in their daily life ways. Granted a fair dose of qualifiers, I feel that progress is being made in that direction.

A considerable amount of my time is spent questioning what it means to live in rural Alaska and to have a heritage which is reflected in one's daily life ways. I recently uncovered an old picture of Athabaskan Indians gathered at a historic site near Arctic Village. The picture had particular meaning because I knew many of the people and had heard stories about the site. They were children when the picture was taken; now they are adults and the leaders of Arctic Village. Despite many changes in their lives, they continue to live together as a group and to use the same hunting and trapping areas they were raised to know. The Athabascans have come to realize that their heritage and destiny are intimately tied to the land, and 80 are seeking legislative means to insure its continued protection.

Insight into the subsistence values of sites became increasingly clear as we grappled with the issue of site boundaries. For the Inupiaq, historic sites are not merely the tangible physical remains left after settlement and use. They are also the natural features that first attracted settlement activities and that today make the sites desirable for hunting, fishing, and trapping. Understanding subsistence values (i.e. specific deep water fishing holes, the direction geese take, and the attractiveness of an area to caribou in summer) has become obviously crucial to determining site significance and describing areas considered under the Historic Preservation Act.

As a cultural anthropologist, I am also involved in interpreting potential impacts. There are the obvious impacts of development, construction, and exploration activities. There are also some less obvious impacts such as the potential effects of National Monument rules and regulations. All of us in the Cultural Resource Management Branch have been involved in reviewing the regulations and assessing how they will affect local communities. In particular, the monuments have brought attention to the issue of trapping and what forms of this activity should be permitted.

Though trapping has been a commercial activity for a long time, it is intimately associated with a subsistence lifestyle. Cash derived from trapping of ten goes to support village life -- purchase of gasoline necessary to run snowmachines and boats, new equipment, and some food staples. And trapping remains for many rural Alaskans an integral part of their heritage and a vital part of their yearly cycle. But as a result of the Alaska Native Claims Settlement Act, State Land Selections, and growing numbers of private land owners, there are also an increasing number of Jurisdictional authorities and land classifications which the local land users must consider before pursuing particular trapping, hunting, and fishing activities. Rules and regulations imposed from the outside as well as boundary lines are not new to most Americans, but to rural Alaskans they represent an era of change.

We recognize the necessity of understanding constraints and opportunities which the local users face -- as they see them, not merely as we perceive them. Research into this area is the next step in our commitment to including local life ways in Park Service planning and management.

Each of the cases discussed has offered numerous opportunities to broaden our perspectives on cultural values. We have come to recognize cultural resources as far more

than the static vestiges of the past. Formal training in cultural anthropology coupled with the unique Alaskan scene, as well as knowledgeable local resource specialists have created opportunities for meaningful anthropological research. The fruits of this research effort are already evident; the prospectus for the future calls for a continued effort at discerning, delineating, and describing history and culture. The key to success is the people of the land and their continuing commitment to assisting us in our descriptions of cultural values.

William Schneider is an anthropologist with the Alaska Area Office.

# Alaska!

## Sitka National Historical Park

### Managing Cultural Resource Sites

**Sue Edelstein and Gary Candelaria**

Size is often no measure of cultural diversity. Consider 108-acre Sitka National Historical Park which administers a variety of sites that include an 1804 Indian fort, totem poles dating from before the 1890's, and an 1842 Russian structure built for the Bishop of Kamchatka, the Kurile Islands and Alaska. A variety of Native, European, and American artifacts fill the gaps in between. Settled by the Kiksadi clan of the Tlingit Indians, captured and colonized by the Russians, and occupied by the United States, Sitka has inherited a rich cultural milieu.

#### LIVING RESOURCE -- TLINGIT COMMUNITY

One of Sitka's most important cultural resources is its living one--the Tlingit community. The National Park Service staff has regular contact with local Native groups, first through the Alaska Native Brotherhood, a Native fraternal organization providing cultural demonstrations and classes at the Visitor Center, and secondly through local clan leaders.

The ANB Cultural Center contract encourages respected artists to continue traditional crafts within the context of their culture, rather than as uninterpreted art objects. As a result of this program, park visitors have the opportunity to meet active Tlingits willing to explain some aspects of their culture.

The Service has also been favored with the long-term loan of local clan treasures which make a stunning display in the Visitor Center lobby. These include house posts (interior totem poles), dance staffs, drums, blankets, and other priceless items. That the park is trusted to house and care for these items is as significant as the objects' intrinsic value.

#### RUSSIAN BISHOP ' S HOUSE

In addition to Sitka's Native heritage, there is the unforgettable influence of the Russian past. Other examples of Russian architecture still survive in Alaska, but none has the integrity of the Russian Bishop's House. This structure was the seat of administrative and religious power for the Russian Orthodox Church from 1842 until well after the height of the Czarist presence in Russian America. Occupied by the church for 127 years, the structure's documentation is impressive. Original floor plans, inventories, memos, and contracts survive to give restoration specialists clues to the appearance and contents of the massive 64' X 42', two-story log building.

Acquired by the National Park Service in 1972, the Russian Bishop's House was constructed by the Russian American Company of 9 X 12" logs. Its first resident was Ivan Veniaminov, the first Bishop of the Russian Orthodox Diocese of Kamchatka, Unalaska, and the Kurile Islands. The lower level of the house held classrooms, church offices, and living quarters for the Bishop's staff. The second level was devoted to the Bishop's living space, his elaborate chapel (the icon-rich Church of the Annunciation), and a large social parlor.

A renaissance man, Bishop Innocent built furniture, clocks, and various scientific instruments. Some of the furniture attributed to him, along with original chapel icons still survive, and will be replaced in the building following its completion. Under a cooperative agreement, the Orthodox Church will use the chapel on special occasions.

Major structural work has included raising and leveling the building on a unique scaffolding system, installation of concrete foundations, replacement of decayed logs, construction of a hipped metal roof, and the reconstruction of the two original stairwell galleries. Due to good records kept by the church and the Russian American Company, enough is known about the building's 1852-3 condition to allow full exterior and second floor restoration. The first floor will be adaptively used for a museum which will explore the Russian presence in Alaska.

Randall Conrad and Robert Carper, DSC historical architects; curator John Demer of Harpers Ferry Center; and Eugene Ervine of the park staff are currently most deeply involved in the project. When completed, hopefully in 1983, the building's restored bishop's living quarters, interpretive display area, and brightly painted exterior will revitalize the 'Episcopal Palace,' as one 1868 visitor called the building. The Bishop's House will stand as a tangible reminder of the days when Sitka was known as "The Paris of the Pacific," a time on the frontier when one irreverent Russian noted "God was in his heaven, and the Czar was far away. "

## TOTEM POLES

Perhaps one of Sitka's 8 best known cultural resources, and one that presents a big curatorial challenge, is the site's extensive collection of totem poles and houseposts, some of which were carved long before the turn of the century, some by CCC workers in the 1930's and 1940's as copies of earlier poles, and some as recently as 1977. Among Sitka's prize totem pieces are the poles Territorial Governor John Brady collected from 1901 to 1903 in the Haida and Tlingit villages on Prince of Wales Island. These were sent to St. Louis, Missouri, and Portland, Oregon, as exhibits in two World's Fairs, then returned to Sitka in 1905 to grace the capital and "Governor's Walk." Of Governor Brady's original collection, seven totem poles and four houseposts survive.

A proposal currently being formulated by Superintendent Sue Edelstein and Park Ranger Gary Candelaria would call for sheltering these remaining poles to dry them out. Treatments with rot inhibitors, insecticides, and wood preservatives should arrest the decay process and stabilize the material. This is a painstaking stabilization procedure which, in other areas, has taken up to seven years to complete. Once dry and treated, a sustained temperature of 55-65 degrees F., and a humidity of 55 percent should adequately protect the poles and posts. Creating a space to preserve and display these artifacts will be part of the proposal. Reproductions of the original poles would then be placed along park trails in the environment of rain forest and ocean where they belong.

Other totem poles in the park are CCC era reproductions of Brady poles that have become too deteriorated to stand. Their faithfulness to the original is sometimes in question, and third generation copies do not seem to have the integrity National Park Service exhibits require. These CCC poles have been proposed for treatment with wood fume and a preservative to prolong their lives. When they deteriorate, contemporary artists will be commissioned to use their personal styles and interpretations to carve poles showing the same crests or stories. This will encourage totem pole carving among young artists and underline the ongoing vitality of the culture. This program has been formulated in cooperation with Native groups in Southeast Alaska and will be reviewed by them. In traditional culture, only members of a clan that "owns" a particular crest or story may commission a carving showing its emblems. But, since it is not known to which clans many of the Brady poles belonged, the Native American groups will be asked to put their imprimatur on the reproduction/new carving program.

## FORT SITE

It was because of this small clearing, about one-third mile from the Visitor Center, that a public park was established by President Benjamin Harrison in 1890. The site

commemorates the 1804 Battle of Sitka in which local Tlingit clans provided the last major Native resistance to Russian domination in Southeast Alaska. The gradual changes felt from the activities of outside traders reached a crescendo here, and Tlingit life was changed forever.

The fort site is still very important to local families, and there are older people who today will point to rocks or other landmarks where different events took place. The fort itself was burned during the confrontation. Now, 175 years later, it is severely threatened by an erosional problem documented as far back as the 1940's. Situated on a small peninsula where river meets bay, it is subject to both tidal and down-stream erosional action. Dredging in the area and several nearby fill projects also have affected the action. The city has just withdrawn a request to take 5,000,000 yards of gravel from the river's mouth, based primarily on NPS objections that it would aggravate the existing erosional problems. Consultations are being undertaken to determine interim and long range ways in which the erosion problem could be slowed or eliminated.

It is this variety of cultural resources issues that makes Sitka a "mini-cultural universe." From the living community on the one hand to Sitka's commitment to the past on the other, this 108-acre historic national park makes an important contribution to what we know about Alaska's past and what we can assume about its future.

Sue Edelstein is the Superintendent of Sitka National Historical Park. Gary Candelaria is the Park Ranger.

# SKAGWAY: A THREE-WAY PARTNERSHIP

**Richard Hoffman**

Klondike Gold Rush National Historical Park is unique to the Park Service in its non-traditional approach to park management. This is most apparent in Skagway's historic district, where preservation of the downtown area has occupied the energies of Skagway administrators. The need to retain evidence of Skagway's historical roots is readily apparent, but to retain them within the context of a living city is another question. If this kind of venture is to be successful, a true, three-way partnership must exist between the city of Skagway, historic district property owners, and the National Park Service.

The park's role in this partnership has involved acquisition of historic structures which the local citizens were unable to maintain or restore. Over the past two years, the park has engaged in stabilizing these structures to arrest further deterioration, while gathering historical and architectural information to guide in the restoration planning. Since this process does not have the high visibility of a new paint job, the park has held preservation symposiums and workshops to develop a two-way informational exchange network between the citizenry and the park. We have also helped private owners develop preservation plans for their structures, and apply for federal and state preservation grants.

Planners for the Skagway historic district recognized early that the local government and private owners would not be able to functionally work with the park without some assistance. So to overcome problems like a lack of city funding and the unnecessary duplication of federal government and city services, the park negotiated a cooperative agreement to help the city fund its activities. This year's funding totals nearly \$60,000, and will cover such services as police and fire protection, utilities for park property, and the park's share of visitor demands upon city systems.

Of historical as opposed to financial importance is a park program to restore the old Skagway wooden boardwalks, many of which have deteriorated until they are unsafe or have been removed. In some places, concrete sidewalks have replaced historic boardwalks. Planning calls for the replacement of unsafe sections and the construction of missing sections, with the goal of complete restoration within three years. We are similarly funding the maintenance of dirt streets to retain Skagway's historical character within a functional context.

Another example of park/city cooperation is the unique Arctic Brotherhood Hall, on loan from the city of Skagway, which now houses the park's visitor center and public information functions. This structure will be returned to the city once these interpretive activities are removed to the old White Pass Railroad buildings, park property which should take up to a minimum of five years to restore. Cooperative funds are now being provided to the city for the preservation of the Arctic Brotherhood Hall. A joint park/city planning operation with the existing city museum and archives is also under development. The city will house the park's collections, in return for park assistance with much-needed preservation work on the city's historical collections. The State of Alaska is very much interested in this project, and will provide technical and funding assistance. State and National Park Service conservators have assessed the needs, and the city is now developing a multi-year, priority based action plan to implement these goals.

Without full, sustained cooperation between all parties, the park's efforts alone would not be able to create and maintain the historic scene. But this sense of partnership and interdependence which is only just developing in Skagway, is helping us to realize our concept of a living historic district, which fully incorporates historic preservation and interpretation. c~

Richard Hoffman is the Superintendent of Klondike Gold Rush National Historical Park, Skagway, Alaska.

# A SPECIAL LINK TO THE PAST

Robert Belous

Bands of caribou ambled across unblemished tundra, their restless, tidelike migrations one of the awesome spectacles in the arctic. I watched from a hilltop flanking the Kobuk River where others have watched in times past. In the ground beneath my boot lay archeological evidence of long vanished men and caribou a stratified archeological site where human occupation spans at least 10,500 years. Such a setting would easily fit National Park Service criteria. Yet with the crack of a rifle, unsettling questions arise.

Does it enrich or demean a park or monument to include the process which has linked--and still links-- caribou and those who traditionally depend on them? Or is it wiser to safeguard wildlife and artifacts leaving the somewhat untidy process of harvest to the past? And if it is, how do we justify foreclosing the one activity so basic to the survival and shaping of these native cultures? And do we really have a choice?

As of December 1, 1978, the issue has been resolved for Alaska. Proclamations signed by President Carter under authority of the 1906 Antiquities Act established 40.8 million acres of federal lands as new national monuments, each with a protective subsistence provision except for 570,000 acres at Kenai Fjords NM.

Several levels of recognition are accorded to subsistence uses. It is recognized that the new areas now support, as they have in the past, "a unique subsistence culture of local residents." The continued existence of this culture is further recognized to "enhance the historic and scientific values of the natural objects protected." And, accordingly for each area, "the opportunity for local residents to engage in subsistence hunting is one of the values to be protected and will continue under administration of the monument." Traditional consumptive uses have been cited as one of the values for which the monument was established. With this innovative action, a most elemental tie between a living culture and its environment has become legitimized as part of the National Park System.

And given recent legislative history, there was little surprise at this event. Alaska Lands Legislation HR-39, passed by the House during the 95th and the current Congress, contained a carefully wrought provision insuring and protecting subsistence on all federal lands on a nonracial basis. Known as Title VII, this provision was the focus of more intensive effort toward refinement and compromise than any other single provision in the bill. In addition to subcommittee and committee crafting of the language, there was on-going involvement of Interior agencies, native representatives, and a bevy of special interest groups. Necessarily more concise, the Carter proclamations and subsequent regulations attempt to follow the essence of HR-39's Title VII.

Though the step is a distinctive cultural breakthrough for the new Alaskan areas, examples of subsistence recognition in parks and reserves of foreign nations are not uncommon. Canada's Wood Buffalo National Park, for example, was long the only unit in the nation's system of parks which, since its establishment in 1922, allowed hunting and trapping for subsistence purposes. However when the establishment of Canada's three new northern parks of Kluane, Nahanni, and Baffin was announced in 1972, then Minister Chretien stated that the parks would not be allowed to negatively affect the traditional use of wildlife and fish resources by native people.

The Congo's Odzala National Park provides shelter and subsistence needs for indigenous Pygmy people of the region. Bushmen continue traditional lifestyles in Africa's Kalahari Game Reserve and Kalahari Gemsbok National Park. Palla-Ounas National Park in Finnish Lapland allows for traditional reindeer husbandry as well as hunting and fishing.

In his investigations of gas pipeline impacts on native people of the Yukon, British Columbia Supreme Court Judge Thomas R. Berger supported a wilderness park which would allow the region's subsistence-dependent people to hunt, fish, and trap. The well known "Berger Report" of 1977 held that local natives should be involved in management of parks and their resources.

Enter Alaska. Since 1972, the long process of planning parklands has increasingly involved local people, both native and non-native. Nameless lakes and misnamed rivers have sprung to life through the cultural landscapes in living memories. The tallest peak in Gates of the Arctic National Monument, 8500-foot Mt. Igikpak, was a recent retrieval from cultural oblivion. A map maker asking a local native the name of that "big mountain," got what he asked for in Inupiat Eskimo: IGIK (mountain) + PIIK (big). Had he asked for "the Eskimo name for the mountain" he would have been told "Papirok", or fish's tail, which it resembles.

The map maker would also have been apprised of an ancient legend tying the peak to the largest lake in the central Brooks Range. Moose and even bear were known to disappear while crossing that lake, victims of a monster-sized fish supposedly lurking in its icy depths. But when a young Eskimo hunter and his Kayak vanished, his aged mother took final revenge. For years, she rolled firerreddened stones into the lake, slowly raising its temperature. Finally, in an attempt to escape the steaming water, the giant fish leaped high into the mountains and rests there today, its tall, "paplrok", high in the sky.

The day-to-day routine of survival in the far north brings a special unavoidable insight into its people, its resources, and its distinctive cultural landscape. The language itself, that exacting Eskimo terminology, reflects the strenuous subsistence environment. "Nikipaak" simply means "Eskimo food." But the word carries deeper meaning to an Eskimo who has been separated from traditional sustenance: "uksruk" (seal oil), "ootnuk" (aged seal or walrus flipper), and "Kuak" (the frozen, raw meat of fish or caribou). The pangs and cravings that can develop are legendary as well as painful. Such yearnings for food go beyond mere taste. Thousands of years of specialized diet have caused specialized physiological adjustments. Eskimos can consume levels of raw fat that would send a non-native reeling toward his doctor. Conversely, milk is often found toxic in varying degrees, causing symptoms ranging from mild intestinal discomfort to symptoms of severe flu.

The utilitarianism of Eskimo life is further reflected in how they use a kill. The hide of a caribou makes a sled blanket or ground cloth. Leg skins make next season's mukluks. Stomach contents are eaten along with the fat behind the eyeballs and jaw muscles. When a bearded seal, or "oogruk", is butchered, the blubber rendered, and the hide stretched and dried, only the bones remain.

People who have depended on the landscape and its resources have left surprisingly few marks on their environment. Despite long and intense use, lands, waterways, and wildlife resources still qualify as a national monument or park. Indeed, several new areas in Alaska are distinctly enhanced by early cultures having left their modest marks. Such continuity and rapport with their environment still carried on today is a sign of still further enrichment.

The single greatest challenge in managing our new Alaskan parklands lies in fostering trust and mutually supportive relations with local people. Blending such cultural bonds with sound training in park management and principles could prove a formidable combination.

# ALASKA NATIVE CULTURAL RELATIONS: RECIPROCAL MANAGEMENT & OPERATIONS

**Ellen Lang Hays**

The Alaska Native cultures in and neighboring the parks, people who have been a part of the land and who have a heritage of beliefs, social forms, and material traits evolving over unchartered time, are ancient in origin. The traditions and personal experiences they bring to the new park areas are invaluable to park operations stability. Since the Alaska Native Land Claims Settlement Act, which, among other things, established village corporations and twelve regional corporations to give the tribes a stable financial base, the Native Americans have not only developed a greater cultural cohesiveness but through a special staffing program, they have begun to also share their heritage with the National Park Service.

The total population of Alaska is approximately 400,000 people, with about one-fifth representing the Alaskan Native population. This employment reserve is small when the amount of resource people with Alaska experience is compared against the number of job slots private, state, and federal land management agencies are looking to *fill*. Though the village and regional corporations were not envisioned as funding sources for cooperative agreements with the federal government, their role as it has developed in the NPS staffing program has proved invaluable.

A cooperative agreement between the NPS and a regional corporation has resulted in a most unusual two-way exchange. The National Park Service has agreed to train two Native American park technicians in return for primary sponsorship and funding by the regional corporation. One of the trainees, William Field, is an Inupiaq Eskimo who comes from a small village and speaks the Inupiaq language. In addition to his skills with construction, he has had previous arctic experience, and possesses an intense interest in Eskimo folklife. The second young man, Gary Mills, comes from the regional center of Kotzebue, a community no larger than a village. Following high school in Sitka and several years in the Navy, he chose to return to Kotzebue and learn the country. With arctic wilderness experience, he prefers to live where he can continue his chosen lifestyle. Though he is Eskimo, he doesn't speak the language.

Both men enjoy the arctic environment as well as the skills that make living in such demanding terrain possible. But their familiarity with the region and community of Kotzebue has further deepened through training which has given them a more structured and formal introduction to civic and Native organizations, and to community and regional planning for Kotzebue. The understanding gained from this experience *will* help them as they advise the NPS staff in effective community relations. A second direction of the training program is their introduction to important planning, management, operations, and administration skills which they study during a week's internship at the Alaska Area Office in Anchorage. A month at Mount McKinley National Park also coincides with EMT and summer seasonal employee training and operating programs.

This is the beginning of our fourth month in the training program, the final phase, where the trainees assist with the biological, archeological and anthropological field surveys. The distinct design of this CETA work/ training program has slanted it toward reciprocal training, which is its most enduring benefit; that is, the NPS gains useful insights relating to cultural and natural Alaska while imparting sound training in the mechanics of park and regional off ice operation to the trainees. Strengthened liaison and rapport between the park and local communities should be an added result.

These communities exist around park boundaries, making their contributions to the parks that much more important. The NPS Wrangell-St. Elias National Monument is

literally surrounded by Tlingit, Ahtna, and Upper Tanana Indian people with their corporate headquarters 12 miles or so from the NPS duty station in Glennallen. The ancestral lands of the Inupiaq Eskimo and the Kutchin and Han Athabascan Indians lie to the north and northwest and to the south and southeast of Gates of the Arctic and Yukon-Charley National Monuments, with Native corporation headquarters in Fairbanks. Lake Clark and Kenai Fjords National Monument have the Tanaina Athabascan Indian people and Yupik Eskimo as neighbors, whose regional corporations operate out of Anchorage. Finally, the Inuyupiaq Eskimos, Koyukon and Kutchin Athabascan Indians are the Native cultures of the Bering Land Bridge, Kobuk, Noatak, and Cape Krusenstern National Monuments.

It is through cooperative agreements with these people and their corporations that the cultural interchange between the monuments and their neighboring peoples will be enriched. No one from outside the monument region can offer the kind of environmental and cultural depth someone familiar with it can. It is our hope that this new cooperative venture will prove of mutual benefit and lasting value. It is an important and timely start.